

COMMUNICATING EARTHQUAKE RISK INFORMATION TO TAMARIKI

CHALLENGES AND OPPORTUNITIES IN A DIGITAL WORLD

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1. INTRODUCTION

Rapid advances in our understanding of earthquake risk need effective communication pathways to policy and practice. The growing body of communication research provides an improved comprehension of what is required for effective knowledge transfer, stakeholder engagement and behaviour change. One of the most successful communication strategies is the use of narrative and storytelling to deliver content in an engaging manner. From a Te Ao Māori perspective, oral storytelling is a primary medium for engaging with whakapapa, whānau and tīpuna. This calls to a need for further Indigenous interpretations and knowledge dissemination within disaster risk reduction (DRR) research in ways that are culturally relevant and accessible for tamariki. However, in a growing digital world, how can our messages speak through a screen to trigger information uptake?

“Story is a practice in Indigenous cultures that sustains communities, validates experiences and epistemologies, expresses experiences Indigenous peoples, and nurtures relationships and the sharing of knowledge.”
Judy Iseke, 2013

2. INDIGENOUS STORYTELLING

Creating a space for culturally responsive approaches to storytelling requires understanding that alternative forms of knowledge, such as Indigenous ways of knowing, also offers legitimate ways of talking, researching and representing narratives about our world. These stories become a pedagogical tool for learning about the past to inform the present, particularly through creating a sense of interconnectedness within families, communities and nations. Indigenous peoples often draw on oral traditions, historical and ancestral knowledge, and other cultural resources to tell stories of who they are, where they come from and how they make sense of knowledge and their connections.

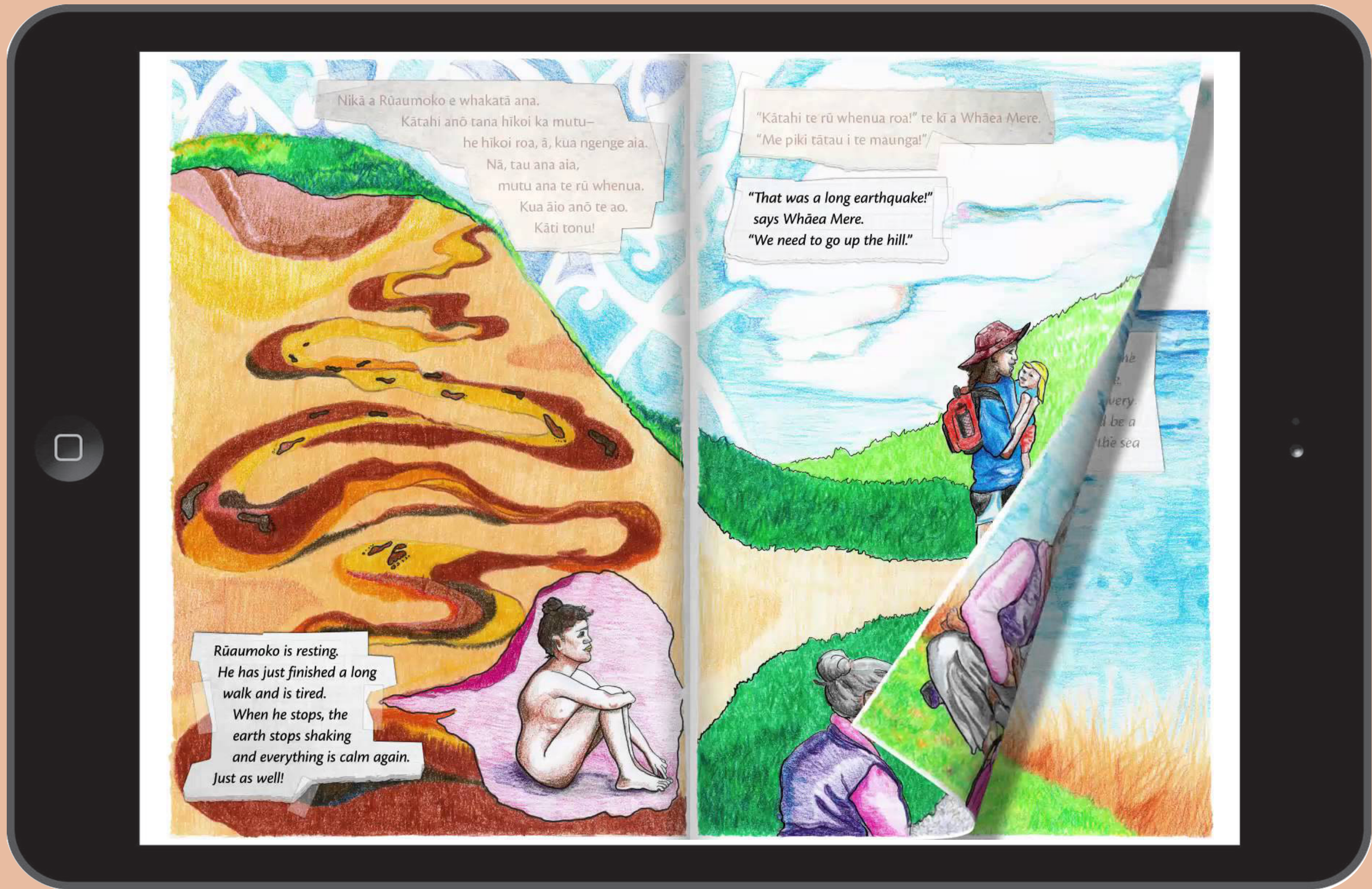


Pu = the roots or the base, rākau = tree
Similarly to roots drawing up nutrients to feed the tree, this metaphor refers to information and stories we absorb from our foundations such as experience, knowledge and teachings that we then grow from to form our own knowledge and understandings. The branches of the tree represent the different versions or interpretations of pūrākau that exist, this mostly eventuates from different portrayals of storylines across different iwi and hapū.

3. PŪRĀKAU PEDAGOGY

A pūrākau approach to DRR communication enables Māori to express stories as an ethical, respectful, and meaningful approach that takes into account social, political and cultural concepts that are then reflected in key messages within the narrative inquiry. Grounded in experience and knowledge, which often portrayed the lives of atua or tīpuna in creative and engaging ways, pūrākau ‘reflect worldviews, preserved historical events, illuminated issues of the day and shared experience of the people and place’ (Lee, 2005). These stories are usually moderated by kaumatua to ensure authenticity and accuracy.

“Kaupapa Māori can be viewed as a Māori expression of decolonising methodology and central in reclaiming pūrākau as narrative inquiry that is not only appropriate but is a legitimate way to represent and research our stories today.”
Jenny Lee, 2009



4. PROJECT: TE HĪKOI A RŪAUMOKO

The bilingual narrative of Te Hīkoi a Rūaumoko (Rūaumoko’s Walk) is based on Ngāti Kahungunu iwi legends that relate to the local hazards of earthquake and tsunamis. Although the Te Reo Māori in these resources uses Ngāti Kahungunu kupu, they were created for the use and benefit of all kaiako, whānau and tamariki around Aotearoa. The current project is to digitise the existing printed picture book into an interactive book that can be viewed on a screen. These modern media forms encourage connections and creation of new stories to meet the needs of current and future generations of tamariki. It will include animation as well as information pop ups that relate to the kaupapa and add further depth to the reading. The transformative effect of the narrative will provide DRR information for those who encounter or hear about the book and take up the challenge of transformation posed in the preparedness and response content.

5. ACKNOWLEDGEMENTS

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6. RESEARCH QUESTIONS

How does storytelling connect the past, present and future?

How is pūrākau used to pass down principles, values and beliefs to the next generation?

In what capacity does the platform encourage readers to take ownership for listening, interpreting, and reflecting upon the story?

Which medium has the greatest efficacy in knowledge transfer for tamariki?

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